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REPRESENTING THE NOTION OF "FATE" IN LESYA UKRAINKA'S POETRY

Abstract. The article analyzes the means of verbalizing the concept of 'fate' in the poetry of Lesya Ukrainka. The difficult life of the writer makes it possible to fully explore the diverse and often even antonymous hypostases of this concept. Thus, on the basis of the analysis of three collections of poems, the article illustrates the verbalizers by which the poetess represents the concept of fate and proves that it has been and remains an important element of Ukrainian ethnoculture.

Keywords: concept, fate, ethnoculture, verbalizer.

Formulation of the problem. The concept of “fate” is one of the most important in human consciousness and culture, as it plays a significant role in the system of views and concepts that determine the general perception and understanding of the world and a person's place in it.

In Ukrainian ethnoculture, this concept is one of the key ones, as it is deeply rooted in the consciousness of every Ukrainian, etched in folk art, and entered into artistic discourse.

We understand the concept as an information structure of consciousness, which contains a set of knowledge about the object of knowledge, verbal and non-verbal, acquired through the interaction of consciousness and unconscious [4, p. 256].

The concept of “fate” has repeatedly become the object of philological research both domestic (N. Andreichuk, N. Burlaka, K. Holovenko, I. Holubovska, V. Zhaivoronok, V. Kalashnyk, I. Mamazhanova, A. Manko, L. Masenko, N. Sharmanova and etc.), and foreign researchers (A. Afanasyev, E. Bartminsky, A. Vezhbytska, O. Veselovsky, N. Deeva, N. Zhdanova, etc.).
The present shows that the issues of fate remain more relevant than ever. Like the history of Ukraine, the fate of Lesya Ukrainka was difficult, often full of pain and suffering. Aggressive wars, repression and famine were in the country - a terrible illness and death at the age of 42 was in the writer. It seemed that fate in this case became synonymous with disaster and misfortune. After all, these were not stories of martyrdom. This was the story of a strong-spirited nation and its individual representative, for whom life's difficulties did not become “the end of drama”, but a catalyst for showing courage, resilience and power to “laugh so as not to cry”. Therefore, we can determine what her fate is, according to the poetess’s opinion, by studying the latter's poetry.

Thus, the purpose of the paper is a complex analysis of the verbal means of expressing the concept of “fate” in Lesya Ukrainka's poetry.

The material for research was three collections of poems by the poetess: “Na krylakh pisen” (“On the Wings of Songs”) (1893), “Dumy i mrii” (“Thoughts and Dreams”) (1899) and “Vidhuky” (“Reviews”) (1902).

Presenting main material. Firstly, we found out the explanatory definition of the concept in dictionaries. The Academic Explanatory Dictionary of the Ukrainian language explains the lexeme FATE as follows: 1. A course of events, a coincidence of circumstances, the direction of a life path, which seem not to be dependent of a person's desire and will. // Living conditions; life path and what arises on it. // Desired, happy life. 2. The state in which something is or will be; the future of something (MUL (Modern Ukrainian Language): in 11 volumes. – Volume 2, 1971. – P. 360).

In dictionary-reference by V.V. Zhaivoronok “Signs of Ukrainian ethnoculture” FATE is explained as follows: “1) in pre-Christian beliefs – deity-inevitability, deity-fatum. ...The inevitability of Fate is a world belief; according to folk belief, everyone has his own Fate (destiny, Divine judgment, hence the expression “what is destined for whom”), Fate is assigned to a person by God; Fate determines for everyone from the cradle what must happen (You can’t walk away from Destiny); ...Ukrainian proverbs about the inevitability of fate are clear and accurate: If it's meant to be, it'll be; One cannot turn from fate; What God will give, he will put in the window; 2) fate is a destiny, a course of events, a coincidence of circumstances, the direction of a life path not dependent of a person's will, as well as the conditions of life, the life path itself and what happens on it; Fate was bound by happiness and grief, Fate punishes both the noble and the weak; 3) as a folk song addressing to a loved one; 4) desired, happy life; 5) happiness-destiny [1, p. 192–194].

According to Prof. V. Kononenko, “for Ukrainians, the typical image-symbol of “fate”, which indirectly reflects national character traits (the ability to endure life's trials, patience, and sometimes humility), however, Ukrainian fate is not as inevitable and irreversible as doom, it can be influenced” [2, p. 302]. This is confirmed by the data from the “Dictionary of epithets of the Ukrainian language”,...
which does not at all illustrate the exceptional hopelessness of fate: along with 45 epithets to denote an unfortunate, difficult fate, there are 28 units to denote a happy and great fate (1, p. 411).

M. Sharmanova notes that the units of paremiology reveal the verbalization of the concept “fate” through such semantic groups as uncontrollability of fate (29%), fate – person (24%), fate – will (13%), fate – God / God's will (11%), fate – life (8%), fate – happiness (6%), fate – disaster / misfortune (5%), fate – family (4%), fate – work (3%), fate – love (2%) [3, p. 150–152]. We will use this classification in our research.

In the mentioned collections of the poetess’s poems, we counted 8 contexts in which the concept “fate” appears in the meaning “happiness”. The semantic group of fate – manifestation of God's will is represented in 4 contexts; fate – “disaster / misfortune” occurs most often – in 9 contexts; fate in the sense of “connection with life” – in 5 contexts.

Considering the pair “fate – happiness”, we can note that the writer associates fate with the concept of “happiness” quite often. This is reflected in the following lines: Ти колись нам слала Доріженьку світла, вабила нас красна, Долю віщуваля (3, Spohad z Yevpatorii (Remembrance from Yevpatoria)); Згадайте, друзі, – ви, котрі мене любили, – Що я без щастя-/долі у житті сьому Нічого добrego зробить не мала сили (3, Ostannia pisnia Marii Stiuart (The last song of Mary Stuart));

Ні долі, ні волі у мене нема, Зосталася тільки надія одна... (3, Nadiia (Hope));

Тобі не кину, стороно прекрасна! Не винна ти, що я не маю долі, Не винна ти, що я така нещасна! (3, Zaspiv (Introductory song)).

Often, according to folk ideas, “happiness-fate” must be sought by making efforts and overcoming life's difficulties. The poetess conveys this in the poems “U put” (“On the way”) and “Ya blukav kolys po ridnim kraiu” (“I once wandered through my native land…”): Вже хутко я піду. Тут долі не маю, – На чужині знайду. Шукатиму долі В далекій стороні! (3, “U put” (“On the way”)); І шукав на сім земнім падолі Долі (3, On the way); And I was looking for Fate on the seven earthy foothills (4, “Ya blukav kolys po ridnim kraiu” (“I once wandered through my native land…”)).

Sometimes fate can find a person by itself, you just need to wait patiently and believe, according to the poetess’s opinion: Пождіть літа, доля прийде, Не тікайте з світа! (3, Pisnia (Song)); І, може, тоді завітає та доля жадана До нашої рідної хати, До тебе, моя ти Україно мила, кохана, Моя безталанная мати! (3, Do (Hymn. Grave)).

In Ukrainian mentality, fate can represent the manifestation of God's will. Fate depends on a higher spiritual being, on God’s will, this is where the sacredness of this concept appears. We can find a similar interpretation in the lines of poetry...

Sometimes in Lesya's poems, fate acts as inexorable, blind to human wanderings, which is emphasized by the epithet: Україно моя! Сам Бог поставив Супроти тебе силу невблаганну Сліпої долі (3, I ty kolys borolas mov Izrail… (And you once fought like Israel…); Доле сліпая, вже згинула влада твоя, Повід життя свого я одбираю від тебе, Буду шукати сама, де дорога моя! (4, Pivnichni dumy (Northern thoughts).

However, most often, and this is not surprising, the concept of “fate” appears as a synonym for disaster / misfortune (bad fate) in Lesya Ukrainka's poetry. We read about this in the following lines: Красо України, Подоля! Розкинулось мило, недбало! Здається, що зроду недоля, Що горе тебе не знавало! (3, Kraso Ukrainy, Podol). Україно! плачу слізьми над тобою… Недоле моя! що поможе ся туга? (3, “Ukraino! plachu slizmy nad toboiu…” (Ukraine! I cry tears over you...").

The concept has the same meaning in the following lines: Ох, тепера мене у недолі моїй Не один добрій друг потішає: «Не годиться журитись в пригоді такий, Адже іншим ще гірше буває!» (4, Do tovarysha (To a friend); Месія! що йому до нашої недолі? Він пан землі, безсмертий божий син (5, Prokliattia Rakhili (Rachel’s curse).

The adjective “unlucky” – “who has no luck, fortune in life; ill-fated, unfortunate” is a synonym for the word “unfortunate” in the poetry (MUL I, p. 126): А найірше тим, Що марне світом нудять у полоні, Як отой бездольний лицар Габріель ді Кастельнеро (4, Branets (Captive).
The adjective *ill-fated* has a similar meaning: “who had no fortune, happiness; unhappy” (MUL I, p. 149): *І закрив рукою очі – Темно стало їм і чорно, Наче в’язнім безталанним У «колодязях» венецьких* (4, Branets (Captive)).

The concept of “fate” is evidenced in the poetess’s lines, which assert that **man is not subject to his fate**, the inevitability of fate as a reflection of world faith, and **the connection of fate with life**:

> Краща доля була тим лицарям, 3 сідільця збитим, – По праву давньому була їм щира воля Гукнути: «Вбий мене!»... і – бути вбитим (3, Ой, у я постreliana, порубана словамы… (Oh, I am shot, cut with words…)).

The poetess equates fate with life itself, often difficult, in which there was no place for happiness: *Коли стрічав гурти рабів німих, Свій голос гучно подавав за них, І в їх гіркій, давно минулій долі Все бачив образ рідної неволі* (3, Légende des siècles).

In the lines of Lesya’s poems, fate is often personified – it appears as a living being that has a certain power over a person’s life: *Хто був той цар і як йому наймення: З його могили утворила доля Народу пам’ятник, – хай гине цар!* (5, Napys в руini (Inscription in the ruin); *О доленько моя, словени моє бажання!* (5, Dyvliusia яу na smert natury (I look at the death of nature…)); Спинилася богиня, і за руку Взяла мене, і словом говорила: «Вважай і пам’ятай мої слова й науку: То світовий орган, і доля так судила… (3, Son (Dream)).

However, fate, by poetess’s idea, can appear in the role of an enemy whom is not only ashamed to obey, but it also needs to be fought against. She claims: *Жить – сльози лить. Сором хилитися, Долi коритися! Час твiй прийде З долею битися, Сон пропаде…*” (3, Kolyskova (Lullaby)).

Summarizing, we can say that the concept of “fate” in the creative heritage of the poetess is a completely natural phenomenon, since it (fate) is one of the main factors of human existence, both personal and all-human. Therefore, in Lesya Ukrainka’s poetry, fate appears in various forms: from disaster and doom to happiness; represents the manifestation of God’s will and appears as a fully active being. Actually, the difficult life of the poetess itself inspired her to recognize it both as a disaster and as happiness that must be fought for.

**References:**
Sources: